

# AN ANTIDOT FOR LAZINESSE,

OR

## A SERMON AGAINST

*the Capitall vice of Sloth and sun-  
drie evil effects thereof*

by L. R.

LEO *Serm. de apparitione.*

The Kingdome of heaven chanceth not to sleepers, neither is eternall blisse promised to these that are dulled with sloth and idlenesse.



Anno Dom. M. D. C. XXIII.



07-882





# TO THE RIGHT WORTHIE SOCIETIE of Peace-makers.

**V**Orthie Gentlemen, you come like *Noes Dove*, as it were with a branch of *Olive* (an Embleme of Peace) to denounce an ebbing and ceasing of these inundations of discord & variance that drowne the earth in enormitie of vice. For the marke whereat you leuell your endeavours is the estahlishment of the same peace which *Christ* after his triumphant resurrection did impart unto his Disciples, and which at his nativitie a Quyre of *Seraphicall Angels* did melodiously sing, & proclayme unto men of good will, Who then can repine at your employments, or dislike the scope and drift of your institution sith our *heavenly King* is a *Lord of Peace* and not of *dissension*, and our *earthly King*, giveth for his Motto this golden saying, *Beati Pacifici*, blessed are Peace-makers. The iniquitie of these licentious times, infecting most countries with the pestilence of wickednesse, hath ministred me occasion to sollicite your care toward the accom-

A 2 plish-



*The Epistle.*

plishment of the charitable offices whereof you make profession, the maladie is generall, and reacheth even unto *Ireland*, severed from the maine continent of the earth by the gulfes of the Sea, allbeit the Irish are an innocent harmlesse nation as *Bede* testifieth: here I present your wisdomes with a list of such vices of many Kingdomes as turmoyle mens consciences with warre against God. Vouchsafe by exemplary life and good advice to establish such a peace as shalbe conformable to the stile, and title of peacemakers.

*Bede lib. 4. hist.*

*Eccles. cap. 26.*

*Your well-wisher*

*in Christ.*

*L.R.*





MATTH. 7. vers. 19.

*Omnis arbor quæ non facit fructum bonum excidetur & in ignem mittetur.*

UNIV.  
LIB.  
CAMB.

THE PREAMBLE.



**T**IS Sonnet to the wealthy King Crelus, & heire apparant to his Imperiall Crowne, being by the un- Valer. Max. lib. kindnesse of nature, bereft of the use and office of 5. cap. 4. his tongue, did remaine during the revolution of many yeares, unable to expresse the conceits of his minde by the utterance of an articulated voice. Thus was he disabled to sway the Scepter of Monarchie due to him by right of hereditarie succession after his Fathers decease: his Father (I say) who bewailed the ebbe of his owne prosperitie, the Sunn-set of his glory, the downefall of his greatnesse, the decay of his royall authoritie, the abolition of his posteritie, and in fine the ever-sion of all his estate, and fortunes that seemed now at hand and imminent by the occasion of this unfortunat accident; meanwhile a boysterous Ruffian, menacing of bloud-shed and slaughter, rushed upon the royall person of Crelus, whereat the young Prince being touched at the heart with tenderesse of innate compassion, & the irresistible puissance of love, supplying the defects of a naturall disposition, burst forth into the deliverie of a reprehensive speech in significant tearmes of the vulgar language, whereby he saved his Father from the danger of a fatall blowe: Even so, I seeing the huge deluge of sinnes, vices and impieties that overwhelm the face of all Europe that (amongst many kingdomes) conteyneth my countrey, deerer to everie Native, then eyther parents kindsfolks or friends, <sup>cicero.</sup> am forced though hitherto tongue-tyed and silent, with the loud sounding trumpet of Gods word, to denounce unto his  
A 3 people



Isa. 52.

Arist. lib. 8. Phy-  
sic. text. 27.

John. 1.

Matth. 25.

Luc. 13.

people their wickednesse, and unto the house of Iacob their sinnes opening the fountaine & source, whence a great part of that inundation of mischiese, that now reigneth amongst Christians hath flowed; even the Capitall sinne of sloth I meane, that hath distempered the constitution of mens estates in most kingdomes: next supposing there are two sortes of causes, the one called by Philosophers *Causa per se*, the other *Causa per accidens*. I will reduce the whole substance and issue of my speech into three heads; The first shall display and set forth, the vices that ensue of sloth and lazinesse directly; the The second shall treat of those sinnes and vanities that issue out of the same source and wellspring of sloth indirectly and by accident; The third shall prescribe remedies for all those inconveniences. I intend not to flie a high pitch, not to foame at the mouth the froth of humane wisdom, nor to blow the bladder of vanitie, untill it burst by making any ostentation of great learning, I seeke for the salvation of the simple and to their capacitie will I stoop. Lord illuminate my understanding, and inspire my will, who enduest the tongues of Infants with eloquence, and impartest light unto every comer into this world.

## TRACTATIO THEMATIS.

**H**ow dangerous an infirmitie the exorbitant vice of sloth Hengendreth in the bowels of humaine mindes, and how damageable the consequence thereof is, unto the estate of a Christian soule, that aymeth at the attainment of eternall beatitude, the sacred Oracle of Gods word, inciting us to the detestation thereof, doth evidently set forth, & demonstrate unto the eye of the world. Take the idle and unprofitable servant (saith our Lord) and flyng him into utter darkenesse, where shall be weeping and gnashing of teeth, and againe, Cut downe the unprofitable Tree, why doth it stand here and



and occupie the ground for nothing. Yea our Lord addeth, the kingdome of heaven is subiect to force, and men doe gaine it by violence and labour; and further to the same effect Christ saith. I am a Vine, my Father is a husbandman, every branch that beareth no fruite in me, my Father will cut off, and cast into the fire. David resting at home idle when Kings are wont to go to a warre, saying devoured the booke of sinne that was cast forth for his entrap- ping by the Devill, The foolish virgins that slept, were debarred entrance into the gates of heaven.

Matth. 11.

Ioh. 15.

2. Reg. 11.

Now as touching the nature, proprietie, and effects of sloth, I finde some variance betweene S. Isidore and S. Gregorie, which S. Thomas endeavoureth to accord, but howsoever the case stands with that vice, two Daughters or wayting Mayds thereof oversway some Christians: And first we must observe that the Devill, the better to entrappe a man in the snare of sinne, is accustomed to dimme the light of reason, assigned by God for the direction of his doings: for even as Sampson could not be moved up in a Mill, untill he was deprived of the Organ of sight, so may not a Christian be reduced into the captivitie of the Devill, unlesse that first, the bright shining lampe of reason, that illuminateth his breast, be obscured, eclipsed and extinct, and this (as the Prophet noteth) is an effect of Gods justice for sinne, They shall goe blinde, because they sinned, but some are so wedded to ignorance, as they shut the eyes of their understanding against the light of Christian knowledge, and so doe wittingly inthrall themselves unto the dominion of Sathan: Nay, inculcate the necessitie of faith, saying with S. Paul, that without the light thereof to guide the course of all our employments, it is impossible to please God; urge also that, the explicite beleefe of divers mysteries of Christian Religion, as of the blessed Trinitie and Vnitie of God, the Incarnation, Passion, Resurrection, Ascension of our Lord, the generall resurrection of all

Isidor. de summo bono lib. 2. cap.

37.  
Greg. Mor. c. 31.  
D. Thom. 22. q.

35. art. 4.

Soph. 1.

Hebr. 11.

D. Tho. 22 q. 2.  
art. 5. q. 1. art. 8.



2. Tim. 4.

all mankind, and of the generall judgement that shall ensue thereon, in fine, all the Articles of the Creede, is absolutely necessarie for such persons as are come to yeares of discretion, and are endued with the use of reason; Crie out upon them arguing, entreating, reprehending them in all patience and learning, for not opening their eyes to looke upon the goodnesse of Almighty God, yet shall you not awake their hearts out of the slumber of affected ignorance, wherein they are soundly lulled; of which sort of drowsie people, the Prophet saith, they were ignorant and without understanding, they walke in darkenesse, Hardly shall we finde a man to make profession of any facultie, Arte or Science, unlesse he be well skilled in the principles thereof; what tusing and scoffing, for example sake, would hee incurre who undertaking to sustaine a position of Philosophie or Divinitie in the face of an Vniversitie, should become as mute as a Macedonian Frog, not understanding the tearmes of these Sciences? The like wee may observe in the practitioners of Physicke, and other Artes and Sciences: yet there are some that arrogat the name and calling of Christianitie, without the knowledge of Christ or Christian dutie at all: Is it not a lamentable case, to see people in some Christian countries, to passe blindfolded with a vayle of ignorance, even from the Cradle to the Grave, without the knowledge of such matters as are absolutely necessarie for their spirituall welfare and eternall salvation? The originall cause of which impietie, must be referred to the carelesseesse of some Householders and Parents, who contrarie to the love and care they owe their Children and Servants, by the inviolable bond of Christianitie, doe quite neglect their education, and instruction in the office of Religion, and this carelesseesse raigneth among the scumme of the rascally route: yet will I not excuse some of better ranke and calling, of an imputation of as great neglect in this behalfe, who commit their Infants, to the tuition of three halfe



## for Lazinesse.

5

*halfe-penny Gills and Trulls, sucking at once, with the impru-  
ritie of their breast-milke, the poyson of enorme vices : The  
poore sucklings are carried out of their Parents sight, and con-  
tinue unacquainted with the secundarie Authors of their life  
for many yeares, yea no sooner receive they the benefit of speech,  
then they are taught by their ungodly Nurces, to bestow the  
same in cursing, swearing, and chatting of ribauldrie, with-  
out any instruction in the mysteries of Religion, this is an  
effect of sluggishnesse in some women, who to avoyde the toyle  
of Nurserie, sustained by all the greatest Ladies and Damo-  
sels of some countries, expose their Children to the hazard of  
sinne and damnation : Oh how directly they follow the tracke  
of these of whom David saith. Immolaverunt filios suos Psal. 105.*

*Dæmonijs : Now for the poore people, that are, as I formerly  
said, oppressed with a dead sleepe of selfe-willed ignorance, talke  
with them of a summe of Money, of a fat Oxe, of a peece  
of Land, you will thinke they are as welleyed, as Argus, talke  
with them of any thing appertayning unto the well-being of  
their Soule, they are as blinde as an Owle in a Sunne-shine.  
This drowsinesse and heavinesse against all goodnesse is an in-  
separabie attendant of sloth, the holy Ghost verifying. Pigre- Prover. 19.  
do immittit soporem, sloth bringeth sleepinesse. Wherefore  
Christ wisheth us so often looke about you and watch : And Math. 24. & 25.  
thus much of sloth as farre forth as it resisteth and impug-  
neth the desire to learne the mysteries of faith, in some Chri-  
stians who say in their heart to God depart from us, we will  
not have the knowledge of thy wayes and bewray by the <sup>Iob. 21.</sup>  
ungodlinesse of their life and conversation how they have <sup>Esa. 28.</sup>  
stricken a league with death, and have made a bargaine  
with hell it selfe.*

*Now omitting the survey of other countries, where sloth  
hath marueilously preuayled against the exercise of almesdeeds  
let us looke into the affaires of Ireland, and see what enter-  
taynment that vice doth afford unto the eminent vertue of*



All. 9.  
 Proverb. 19.  
 Eccles. 29.  
 Matth. 25.  
 Genes. 18.  
 Proverb. 28.  
 2 Cor. 10.  
 Luc. 12.  
 Psalm. 36.

Charitie, so often, and so seriously recommended unto the devotion of men by the sacred Oracle of Gods Word. Some Moneths past there happened such a scarcetie and penurie of Corne and victuals in our little Island as the like was not seene during the tract of many precedent yeares, whereof ensued a mortalitie and famine, many of the poore perishing in the midst of the streetes and high-ways for want of foode, everie other day did exhibit to our eyes a lamentable spectacle of such accidents, this poore man passing from one Citie to another; died in the midst of his journey for want of foode, that poore woman being destitute of reliefe, gave up the Ghost under a stall, a poore childe is seene starve for colde at the corner of a Lane, in fine few of the poore did escape the brunt of famine, that raged in all quarters of this Kingdome, neither is the storme of calamitie that shipwrecketh the estate of the poore as yet overblown, as appeareth by the throngs of distressed vagabonds that pester both Citie and Countrie. In which season or rather inundation of famine and mortalitie, albeit our countrie did affoord many Iosephs that distributed the wheate of almesdeedes unto the Children of Christ ( nay unto Christ himselfe, for so he regardeth the entertaynement of the poore: ) Many Tabithas that ministred necessities to Pupils, Orphans and Widdowes: many Tobies that travailed to forreine countries to fetch a salve to cure the sore that smarted at home: Many I say, that journeyed like Iacobs Sonnes into remote Kingdomes, to get Corne upon any tearmes possible for the reliefe of their domestickes and deere countrie men; yet there were some that shut the bowels of their mercie against the necessities of their brethren.

Matth. 25.

Bede lib. 3. histor.  
 Eccles. cap. 27.

O Ireland how art thou degenerated? heare what is recorded by the penne of venerable Bede, touching thy ancient and primitive Charitie: there were at that time in the Island of Ireland (saith he) diverse young Gentlemen, and others of England, who under Finan and Colman their Bishops, had

parted



## for Laziness.

7

parted aside thither, partly to live more strictly, and some of those forthwith bound themselves, to the religious Habit, some other wandring rather about the Cells and Closets of such as taught, followed more their studie and learning. All these the Scots (or Irish) entertayned gladly and cheerefully, giving them not onely their boord & learning gratis, but also books to learne in, so be, If you desire to know the qualitie and conditions of the persons fore-mentioned: who to acquire the ornament of pietie and litterature departed from their native soyle of England into Ireland, living there, upon the Charitie of the Irish-Nation, the fore-alleadged Author setteth downe their names in divers passages of his Ecclesiasticall Historie, to wit, Willibrord first Archbishop of Friseland, Edelhun Bishop of Lincolne; Chadda, who was installed in the same Sea of Lincolne, Ecbert a holy Confessor; both the Henwalds, who were honoured with the Crowne of Martyrdome at Cul-len: What shall I say of King Oswald with his souldiers, who being in banishment in Ireland, were charitably entertayned by the Irish, and converted from the darkenesse of Paganisme, to the true light of Christianitie? what shall I say of King Oswin and divers other strangers who were obliged to the humanitie of our countrie.

Bede lib. 5. c. 17.  
lib. 3. c. 13 with  
his companions,  
Bibliotheca.  
Beda lib. 3. c. 18.  
lib. 4. c. 3. lib. 5. c.  
11. lib. 3. cap. 3.

Lib. 3. cap. 25.

Well then, it appeareth by the record of antiquitie, that our countrie in times past, did supply the wants, and relieve the necessities of strangers; now a dayes the verie Natives in extreame desolation can finde no comfort; How commeth this to passe? Sloth hath got footing amongst us, and congealed the hearts of some, in a frost of unnaturall unkindnesse. O flint-hearted people, that behold the poore in the last agonie of life, and death, yet will not entertaine the least motion of pitie toward them! Farewell vertuous Empresse Placilla, wife to the thrice renowned and ever-memorable Emperour Theodosius; who was accustomed (saith Theodoret) to take care of the lame, and unweldie, without labour, or assistance of her

Hist. Tripart. cap.

31.



## An Antidote

servants, or officers; Shee would repaire to the poore peoples lodgings, and minister necessities unto them: In like manner shee visited the Hospitals and Churches, and with the toyle of her owne manuell labour, did serve the sicke, tasting their broth, and carrying their dishes of meate, shee would breake them bread, wash their pots and doe any thing else appertayning to the dutie of a servant in that behalfe. *Sa he. But moderne Damosels scorne to stoope to the execution of such base employments: it is a desparagement to their calling, a blemish to their credit, and a note of a degenerate minde, to take any paines about the cherishment of the poore: they rather incense their husbands to the pursuite of ambitious designes; even with the lavishing of their patrimonie, the decay of their fortunes, the impoverishment of their house and familie, and in fine, with the ruine of their estate. O if all the summes of Money that are layd out, for the purchasing of honours, had beene bestowed upon the necessities of the countrie, how profitable would it have beene to the Common-wealth, how acceptable to God, and how truely honourable to the Nation?*

*But you will say, that albeit you should imploy the uttermost of your abilitie, yet could you not ease the Common-wealth of oppression, or prevent the miscariage of silly wretches that live by beggerie; in regard they are so many, that counterfeit the case of povertie, and runne a begging without just occasion of necessitie, as they by importunitie prevayling with the people, divert the whole current of almesdeedes into their owne purses, and so of the one side they frustrate the poores expectation, and of the other, they deceave the peoples purpose that desire to cherish the needie. To this I reply, that the sheepe must be separated from the Goates, the Corne from the Chaffe, and the Wheate from the Tares, and Cockle both growing up together, and receiving nutriment from the soyle of our Iland; my meaning is, that the sturdie beggers, who for*  
*lazenesse*

*Math. 25.  
 Math. 13.*



## for Lazinesse.

lazinesse, and avoyde the toyle of manuell travell, loyter in idlenesse should be constrained to desist their villanies, by the infliction of condigne penalties; they should I say, be moved up in Bridewels, or houses of correction, forced to learne the mysteries of mechanically Artes, and feede upon the sweate of their owne browes, and these Bridewels for vagrant idle fellows, and Hospitals for the cherishment of the decrepit and sicke, should be erected in everie Parish, or if one Parish alone be not sufficient for to support the weight of that enterprise, let two or three joyne about the same: for many hands (as they say) make light worke.

I know this course hath beene projected, and propounded by divers personages of good worth out of their zeale, to the advancement of their countries good; but experience notified by the contrarietie of their successe, that they fished in the ayre, the onely obstacle that crossed this designe being pusillanimity, and faintnesse of heart, an inseparable attendant of sloth, discouraging the sluggish, even at the first sight of everie difficultie, that appeareth in the way of vertue: Feare discourageth the slothfull man, )saith the Scripture ) and againe, They trembled for feare, where there was no feare. If Hospitals were (forsooth) erected for the reliefe of the poore, in every Parish then would many turne beggars (say they) of set purpose, to participate the benefite of repose and ease, but this is a poore shift, to shake off the obligation of Christian charity, injoyning us under paine of sinne, to relieve our neighbour in the case of extremitie, incident to many of the inhabitants of our Iland: for if men of judgement be deputed to the government of these Hospitals, they shall easily upon the examination of each mans qualities, estate, and demeanure, discover the roguerie of these dissemblers, that march disguised in a vizard of povertie, and prevent their encroachment upon the rest, who are really distressed.

But what doe I imploy my tongue, in setting forth the cold-

Prover. 19.

Psalm. 52.

Nay if we have superfluitie and abundance of goods, wee are bound to bestow the same on the notable necessitie of our neighbour.

D. Tho. 22. q. 34.

art. 5. Lyrain

Job. 3. Hier. in

epist. 150. Amb.

in serm. 81.



Crassotins.

Luc. 16.

Psalm. 57.

nesse of some mens charitie towards their neighbours, seeing I know some that destinie their owne Children, to the sufferance of the same miseries abroad, that kill their neighbours, and countrey-men at home before their eyes. The Eagle is accustomed when her young ones are of age and abilitie, to leade them as farre of, as possible they may straine a flight, and when they are cloyed with the tediousnesse of their voyage, then will shee vanish out of sight, abandoning them to the hazard of every occurrence; even so some use, as soone as their Children are skilled in the Rudiments of the Latin tongue, to send them over Seas to London, and other places of his Majesties Dominions, not to studie, as is pretended, but to starve, not to learne, but to languish, nor to live in a good fashion, but to die in extreame miserie; they would not have the striplings turne Camelions, and live upon the sole substance of the ayre; from home there is no reliefe to be expected; all impressions of fatherly care are abolished, all cogitations of the youths estate is vanished; and all memorie of fatherly dutie is extinct in their Parents hearts; once their sonnes are out of sight, whose monyes being once consumed they groane under the insupportable burthen of penurie: What shall they doe in this case? they are straightened on all sides, To digge they are not able, and to begge they are ashamed, there is no friend at hand upon whose kindnesse to relye, and thus they are forced to desperate courses; one not knowing how to live goeth a pilgrimage; another dieth of a consumption occasioned by griefe and discontent, a third falleth sicke, and for want of due attendance perisheth; a fourth not knowing how otherwise to conceale the shame of his distresse, liveth disguised in obscure corners of remote countries, meane while, they bemoane unto their pitielesse Parents the extremitie of their dolorous and compassionable case, by Letters, saying with the patterne of patience Iob, Misereмини mei, misereмини mei, saltem vos amici mei: but they stop their eares against the sound of these

Lament.



lamentations, like the Serpent mentioned in the Psalmes of David. Are these unnaturall men Turkes or Iewes? no, they are Christians forsooth; yea such Christians as practise un-Christian dealing. Looke on the Foule, Fish, and foure footed beasts of the field, yea the Lyons of Lybia, and Tygres of Scythia who labour for the preservation of their issue, but some now a dayes are more unkinde then the savage beasts in this behalfe; seeing they are such monsters in nature, as to concurre to the destruction of their owne issue, and posteritie. Qui nō impedit malum, cum potest, & debet, eiusdem mali censetur esse reus, saith the Prince of speculative Divines: *D. Thom.*

So as these degenerate Christians, who suffer their Sonnes to perish for want of meanes, are Authors of their death, as they were of their life: These Parents (I say) who revell it out bravely at home, appeare at every solemnitie ruffling in silke and Sattin, and glistening in gold-lace, with a gallant equipage sutable to the titles they arrogate, and yet will not the rich gluttons affoord the value of the crummes that fall from their Tables, towards the mantainance of their distressed Sonnes; who are in a more miserable case then Lazarus is recounted to have beene in? What other thing is this then to embrew their hands in the blood of their owne children, as the bloud-thirsting Tyrant Herod that slaughtered the Infants of Bethleem: who had two or three of his owne Children put to death, upon occasion of light misconceits buzzed in his head? the report of which impietie moved Augustus Caesar to say he would rather be Herods Sow, then his Sonne, and certes some are so unnaturall, as they have more care of their Swine, then of their Sonnes: well might I exclaime with Hieremie, obstupescite coeli super hoc.

*Orosius lib. 7. c. 3*

And although the Saints, and worthy personages of the *1. Reg. 1.* Old and New Testament did lay downe a plat-forme, of fatherly dutie, and gave a president of the demeanour requisite *3. Reg. cap. 2.* in Parents, for the breeding of their Children; yet some others *Job. cap. 1.* *Tob. c. 10.* *Dan. cap. 13.*

who



1. Machab. 5.  
2. Machab 7.  
Euf. Cæs. libr. 4.  
de vita Constant.  
Niceph. Eccl hist.

Lib. I. Reg. cap. 4.

D. Aug serm. 30.  
ad fratres in  
Eremo.  
Greg. lib. 4. dial.  
cap. 18.

Prov. 13.  
Num. 11. 21.

The second  
part of this  
speech.

who lavish abundance of monyes upon the mantainance of their Children abroad, are quite negligent in that point: neyther doe they provide them of sage litterate men, to fashion their behaviour, to the rule of prudence, neyther care they what companie they haunt, or what race they runne abroad, so as they come home brave Gallants, that is, Revellers, Dancers, Drunkards, Tobacconists, Perjurers, unthrifts, hence arise so many dilapidations, ryotous disorders, brutish wranglings, neglect of husbandrie, and that so many mens estates are quintessenced, and dissolved into good liquor. O that these Parents doe not reflect and cast backe the eye of their memorie, upon the severitie of Gods justice against Hely, for being too indulgent, to the perverse humors of his Sonne Ophni, and Phinees; and for that he permitted them to runne, with the reines of their appetites loose into a pit full of enorme vices: Did not a youth of Hippon in Affrica (who without rule or correction of his Parents, roved at random) at length being intraged with drunknesse, on a certaine time, killed his Father, named Cirillus; offered violence to his Mother and Sisters; and in fine became a Viper in robbing these of life, who were the Authors of his life, and being? Did not the Devill appeare in a visible forme unto a certaine childe, that used to blaspheme the Sacred Majestie of our Lord, and haled his blasphemous soule into hell-fire? now if you expostulate with these unnaturall Parents, their detestable neglect of their childrens sustenance, and education, against the law of God and man, they will answer they are willing enough to looke to it, but they know not how. Vult & non vult piger.

And so wee passe to the second part, even as the children of Israell, during their residence in the desert, did severall times fall into sinne, by occasion of sloth; so some are byassed, and misled by the same vice, to over-slip the rule and limit of Christian conversation, that prescribeth a meane and moderation,



ration, aswell in dyet, as in all sorte of deportement: For  
 sloth, lalling all our faculties, as well spirituall as corporall  
 the chanell and current of all good exercises, and imployments  
 being stopped, our minde is carried away with the vanitie of  
 foolish desires, and in this case, some fall flat upon two sinnes,  
 heretofore unknowne, drunknesse ( I meane ) and ryotous-  
 nesse of apparell, now a dayes the onely imployments of  
 some, the onely pillars to support their reputation, the onely  
 evidence and argument to proove their worth, the onely mo-  
 nument of their renowne, the onely ornament to grace  
 their hospitalitie, and in fine a fift element, without which  
 they thinke the frame of their estate cannot subsist. And  
 first to speake of thee, o drunkenesse, How odious art thou in the  
 eye of Almighty God? How pernicious to the soule of man?  
 and how perillous to all estates? Take heede (saith our Savi-  
 our, that your hearts be not oppressed with gluttonie and Luc. 21.  
 drunkenesse, leaft the day of judgement come, when you  
 are unprovided: by the tenour of which speech delivered by  
 the sacred mouth of the the prime Veritie, even Christ Iesus  
 himselfe, it is made apparant, that a superlative neglect of  
 our spirituall wel-fare doth branch out of the pestilent roote of  
 drunkenesse. No marvaile seeing man is composed of two re-  
 pugnant principles ( to wit ) a bodie, and a soule, the one is  
 mortall corruptible, and dissoluble into dust and ashes, the  
 other enjoyeth the benefit of undecayable, and never ending  
 immortalitie: the one propendeth to the possession of terrestri-  
 all commoditie, the other aspireth to the participation of cele-  
 stiall felicitie: the one is wholly bent upon sensuall content-  
 ments, the other regardeth the observance of Gods divine  
 Comandement. Now betweene these intrinsecall parts of man,  
 there is a perpetuall conflict and combat, each striving for the  
 masterie and victorie over the other, even in such as are re-  
 generated to God by the laver of Baptisme: The flesh though Galat. 5.  
 not without a frequent foyle, is refractorie and refuseth to be Rom. 8.



obedient to the dominion of the spirit: This did Saint Paul experience in his owne members, and felt in himselfe the smart thereof, so as the exaltation of the flesh, is the depression of the spirit, and who fosters the inordinate appetite of drunkenesse, doth nothing else in effect, then adde fuell of rage to the fire of concupiscence, that gloweth within the bowels of our mindes, wherefore Saint Paul considering the manifold inconveniences that ensue to a Christian, by the exercise of drunkenesse, doth seriously inveigh against the enormitie thereof; shewing that such as are indulgent to the wicked passion of that vice, are enemies to the Crosse of Christ, and he calleth them belly Gods, in regard their devotion is wholly inthrall'd to the tyranie of their panch, and insatiable maw: Drunkenesse is as opposite to the service of God, as light to darkenesse, Christ to Beliall, Hell to Paradise: did not the motive of the irrision of Noe by his sonne ensue of drunkenesse, together with the incest of Lot, and the captivitie of Sampson.

Yea the fore-mentioned Apostle inculcats against this vice the necessity of temperance, wishing us not to bestow our time in drunkenesse and gluttonie, but to doe on Iesus Christ, and not to regard the desires of the flesh, (so he) Listen to this advice o Quassers, and Cormorants, that turne the day to night, and the night to day (as the Prophet testifieth) whose charitie (as Tertullian noteth) boyleth in pots, whose faith never taketh heate but in kitchens, whose hope lyeth wholly in dishes of meate. What swarmes of this sort doe pester all corners of our countrie, where men were accuslomed heretofore to feede upon sole bread, water, and salt, where abstinence and fasting: yea and all kinde of austeritie flourished, now it is brought to such an ebbe of temperance, as many a roome is become a typling-house, and a schoole to traine up men in drunkenesse, and a Temple to celebrate the impietie of Bacchus feast: And whereas some countries are not so well

1. Cor. 7.

1. Cor. 9.

Philip. 1.

Genes 9 &amp; 19.

Jud. 16.

Rom. 13.

Abac. 4.

Ters. contra

pseud.

S. Bernard. in vi-

ta Melachia.



provided of Innes for the entertaynement of passengers, some gentlemen that dwell thereabouts, turne honourable Inne-keepers, dyeting and lodging all men without the exaction of money indeede, yet doe they put their guests to the losse of a farre greater good, for under pretence of friendly entertaynement, they offer unto them many offices of uncivilitie, inhumanitie, and discourtesie; they thinke (forsooth,) the law of hospitalitie violated, the act of entertaynement spilt, if their guests be not so well liquored, as the excesse of drinke, cause a defect of reason: Doe they not herein imitate the Sytens, who with the melodie of their sweete sounding songs, having allured passengers into their dwellings, did metamorphose them into ugly monsters? Even so some that are blemished with this fault, under pretence of hospitalitie, and the gratuitie of honourable entertaynement, they transfigure their guests into beasts robbing them of the use of reason. Some young men also that scorne the profession of mechanicall trades and like drones feede upon the Hony of other mens labours, are no lesse blame-worthie, who inuring themselves to no kinde of good imployment, doe easily passe from idlenesse to drunkenesse, and turne Parasites hunting, and haunting all corners for good cheere, these are the locusts that devour the fruite and fertilitie of the earth, these are the hunger-  
Exod. 7.  
Genes 41.  
starven Cowes prognosticating sterilitie, and famine, these are a kennell of hell-hounds and a Seminarie of Devils; Woe unto them because they goe the way of Cain, and perish in the contradiction of Core; they feast and feede  
Iude. 1.  
themselves without feare, cloudes without water that are carried about with winde, harvest-trees without fruite that are twice dead, and pluckt up by the roote, the waves of a raging Sea, foming their owne confusion, ranging starres, to the which a tempest of darkenesse is reserved forever. How many perish daily by sursetting, and by quaffing of cuppes to other mens healths, consume their owne health



and wealth? How many are quite blowen up and impoverished by these abominable courses? Doe wee not see many forced to begge their bread, whose parents being in their ruffe and jollitie were expensive above the measure of their abilitie, and lavished all upon good fellowship? Diogenes seeing a certaine debauched house, that swame in wine and voluptuousnesse, with an inscription on it, importing that it was exposed to common sale, and forsooth to be sold, said, ô drunken house, I did prognosticate by thy excessive gluttonie, thou wouldest never leave of surfetting, untill at length thou shouldest spew out thy Master. Is it not a common calamitie now a dayes, to see houses disgorge their owners? What, was not gluttonie the fornace, whence the flakes and flames of fire that burnt Sodome issued? Heare the Prophet, Idlenesse and satietie of meate was thine iniquitie, ô Sodome. Did not the notorious Idolatrie of the Israelites, whereby they provoked the divine Majestie of Almighty God to wrath, and indignation, issue out of the same source, and sinke of gluttonie? The people (saith Moses) sate to eate, and drinke, and afterward got up to play, that is, after eating and drinking, they went to adore the golden Causse, Where you see two vices are conjoynd, and chayned together, as the cause with the effect, gluttonie with Idolatrie: and how doth drunkenesse shipwracke mens consciences, subdue their soules to the dominion of Sathan, and change, or convert reasonable creatures into beasts, by robbing a man of his heart (as the Prophet testifieth) and leaving us without sense, or semblance of reason, This Saint Augustine acknowledgeth, in drunkards (saith he) there is no use of reason, no regarde of carriage, no memorie of the Artes they learned, nor of any thing they learned or read, no industrie to provide for their necessities, and againe, drunkenesse is the mother of all wickednesse, the matters of faults, the roote of sinnes, the source of all vices, a disturbance of reason, or

Diogenes.

Ezech. 16.

Exod. 31.

Osee. 4.

Aug ad sacras  
virgines.



subversion of the sense, a tempest of the tongue, a whirlwinde of the bodie, the shipwracke of chastitie, the losse of time, a voluntarie madnesse, a disgracefull faintnesse, a filthinesse of maners, a blemish of life, an infamie of honestie, and a corruption of the Soule.

*These are the notes and attributes, wherewith Saint Augustine charactereth & distinguisheth the impietie of drunkennesse; wholly consonant unto the testimonie of daily experience, that convinceth the societie of typling companions to be no other then a packe of detestable miscreants, wholly infected with the plague and poyson of vice, from top to toe: Listen to these rake-hells insolencies, when they are a middest their surfets; what a Babylonicall confusion of mischiefes goe they about to erect? What vollies of perjurie and blasphemie will these belly-Gods discharge? What dreggs of ribauldrie will they disgorge? What peales of slanders, calumniationes and detractions will they ring? A man would thinke that Pluto with all his roote of hellish-fiends, and furies is comming to fetch away Proserpina; or that the old Giants are revived, and about to scale the firmament, by heaping of impieties upon impietie, without measure, order, or number, to the end to dethrone Almighty God. How can they thrive that though they professe other trades, yet practise none save drunkenesse, which they applie day and night without interruption, save what the necessitie of nature inforceth them unto, and thus we doe leave them to consider the miserable issue, and end of the rich gluttons courses, and treat of pride.*

UNIV.  
LIB.  
CAMP.

Luc. 16.

*Some decline indeede the beastlinesse of drunkeuesse, yet doe they fall flat upon the vanitie of gorgeous apparell, incident to many women, who sticke not to racke their abilitie, even to the last farthing, to prune themselves up in Peacocks feathers, like Puppets in a pageant. Heare what Clemens Alexandrinus censureth of this vice. Although it be a fault saith*

Pedag. lib. 3. c. 2.



be to be given to drunkenesse, yet it is not so great a fault as to be too curious about the trimming and adorning of our bodie: a Table full of meate, and store of good liquor is enough to content the glutton, but who desire to glister in gold, silver, and precious stones, nothing that is above or under the earth can suffice them. *So he. Shewing how unsatiabable the humour of bravery is, in such men as entertayne the same, but you will say, it no way infringeth the tenour of Gods law, to set forth the dignitie of our calling by the exterior shew of good apparell. Saint Gregory answereth thus, Let no man thinke (saith he) that in the riot, and greedie desire of sumptuous apparell there is no sinne, for otherwise, our Lord had never comended S. Iohn Baptist for the austeritie of his garment, so he, declaring how this vanitie implieth the malice of sinne: wherefore S. Paul injoyneth that womens attire bee so trimmed, as their wearing expresse sobrietie and shamefastnesse, without wreathing of their haire, and without gold, precious stones, or gorgeous clothes, but let them weare (saith he) what becommeth women, as professe pietie by the exercise of good workes; hitherto Saint Paul. Moreover the Prophet Esay amongst the rest of the sinnes he scoreth upon Ierusalem, nameth these; and thou ô Ierusalem, saith he, didst adorne thy selfe with royall oyntments, and thou didst multiply unto thy selfe paintings; and soone after, he layeth downe the exact number of these superfluties of attyre, with the expresse name of each parcell, menacing, that forasmuch as they were grievous eye-sores unto Almighty God, the severitie of his justice should pull, and teare them from the bodies of the Iewes that wore them. Saint Peter also, willet women, to refraine curiositie of decking, yea the Prophet Esay, notifieth the qualitie of the punishment assigned by the order of Gods justice, for the commission of that trespassse, saying, in lieu of a fragrant sent, shee shall stinke, and*

Homil. 6. in  
Evangelia.

1. Tim. 2.

Esa. 57.

Esa. 3.

Pet. 3.

Esa. 3.



for a girdle shee shall have a corde, and for her curled haire; she shall have a balde-pate, and for the ornament of her breasts, an haire shirt: *So he, and whosoever calleth in question the veritie of this speech, let him but cast his eye upon a storie recited by Saint Hierome, and he shall easily yeelde to beleeve, that Gorgeous ornaments are grievous offences in the eyes of our Lord; for the forenamed holy Doctor recounteth how a certaine noble Matron of Rome, for being somewhat too curious in trimming & garnishing of her Nieces head, with precious stones, was punished by Almighty God; First, with the losse of the use of her hands, and after with death it selfe. So having set downe the whole processe, and issue of this accident, in this manner saith he, doth God forbid the use of costly garments. So he, Which memorable event may serve us for light and instruction for our demeanour, seeing (as Saint Cyprian noteth) the torments of a few are examples for many, hitherto doth also appertaine what the Prophet saith in the person of our Lord:*

*I will visite all these that are clad in a strange attire; that is,* In epist. ad Lat.

*I will whippe all these men with the rod of affliction, who weare garments of another fashion, and figure, then the necessitie of nature, or the rule of common decencie requireth. Amongst the Lacedemonians it passed for a law inviolable, that no woman unlesse her credit were blemished, with the infamie of whordome, should weare any flourishing attire; The worthinesse of which custome is ratified, and approved by the grave verdict of Clemens Alexandrinus: Diogenes being intreated by a certaine youth, clad in a strange fashioned and delicate rayment, to give the solution of a certaine difficultie by him propounded, answered:*

*I will not, untill you put off your effeminate apparell,* In serm. 5. de lapsis.

*that it may appeare whether you are a man, or a woman:* Soph. 1.

*So he, what would he say, if hee were now a dayes alive, to see men turned into women, and women into men, or if sexes be*

Laert lib. 6. de vitis bar.



Q. Curtius de re-  
bus gestis Alex.  
Magn.  
Genes. 38.  
Reg. 4. 9.

not changed, certes they are strangely disguised, our Amazons goe trussed and trimmed, as if they were to enter the field under the conduct the of Pentisilea their Queene, with their short Ruffian-like lockes, and naked breasts, as if they were about to put their bodies to sale, and to prostitute their shame. Nay, there are some women so fantasticall, as for pleasing of their appetite of ostentation, their clappe upon their backs at once the crophe of their demaines, the revenues of their estates, their childrens education, their servants wages, their families sustenance, and in fine the fruite of all their husbands labours, and ( which is worst of all, ) they imitate the Persian women, who ( as Curtius relateth ) did in times past disdain the wearing of woollen cloth. How many Thamars doth this age afford who labour to allure men to wickednesse by gorgeous attire? How many Iezabels that by painting of their visage, would faine become gazing stockes.

The third and  
last part of this  
speech.

Now wee come to prescribe a remedie for the pestilence of sluggishnesse that hath infected some of the inhabitants of the Christian world, many salves that are appliable to that sore, there is none more soveraigne then the attentive ponderation of this golden sentence, nosce te ipsum; so much renowned and accounted of, amongst the Grecians, as they had it written over Apollos Temple doore; Yea divine Plato said, these words import a salutation, addressed by the mouth of God, to the children of men, Know thy selfe: Let us knowe our selves, and cast the eye of our Consideration upon the Originall processe, passages, peryods, and issue of our being, as well temporall as eternall, as well naturall as supernaturall, weighing in the ballance of reason the qualitie of our case, during our pilgrimage in this life; with the consequence of eternall woe, or welfare depending thereon, on the one side; & on the other, the straightnesse of our obligation to avoyde idleneesse, sloth, & lazinesse, that so we may rouse up our spirits oppressed, with a lethargie of dullnesse, to the exercise of vigilancy & carefulnesse

First



First then know your selfe concerning your natural being. Where were you before the instant of your conception? were you amongst the glistering Starres of the firmament? no, were you amongst the Seraphicall angels that inhabit the fiery heauen, no, were you amongst the winged soule of the ayre? no, were you amongst the foure footed beasts of the field or the scaled fishes of the Sea? No, were you amongst the wormes that craule within the bowels of the earth? No, were you amongst the children of men, that inhabit the face of the earth? No, were you in hell tortured by Devils, amidst the scorching flames of un-  
*Sanctus Gregor.*  
 quenchable fire? No. Search out all Recordes, and Monuments of antiquitie, there is not the least mention of your name, qualitie, condition, or calling; thou now art an abridgement of all other creatures, is the great change and conversion from no being, to a being, to no other end, then that you should slumber in lazinesse? No, no: Omnis arbor quæ non facit fructum bonum excidetur & in ignem mittetur.

Secondly, all things are preserved by Almighty God, in their courses, temper, and operation, for the benefit of man; the heavens are in perpetuall revolution, and motion, the better to imparte the benefit of their influences, unto sublunarie  
*D. Tho. 1. p. 9*  
*104 art. 1.*  
 regions; the bright shining lampe of the Sunne circleth about the globe of the earth, and by rising and setting at due houres, becommeth a neuer erring dyall to measure mens actions; the ayre is subject to manie vicissitudes, and alterations, the Sea is never but ebbing and flowing, the earth is alwayes bringing forth varietie of hearbes, plants, and fruites, in fine, all things are employed in perpetuall action for the use of man: Yea even as the beame dependeth of the Sunne, the streame, of the source, the fruite, of the Tree, the heate, of the fire, the fragrant sent, of the rose, the shaddow of the bodie, and all other effects of their causes; so doe all things that are comprised within the compasse of this world depend, with a farre straighter bond of dependance on the goodnesse of Almighty God; and if he should but for one instant withdraw the hand of his conservative action.



all this theatre of nature would crumple into dust; nay would rust into nothing. God & nature are employd about the good of man; shall man then employ himselfe in nothing for his good? Omnis arbor quæ non facit fructum bonum excidetur, & in ignem mittetur.

*Psal. 23.*

*3. part. q. 1. art. 2.*

Thirdly, touching your supernaturall being, know your selfe how all mankinde, having forfeited the state of innocencie, the wrath of God that was therefore incensed against them, could not be quenched and satisfied to the full, but by the passion of Christ; and albeit that whatsoever the store house of nature doth afford, doth of right belong and appertaine unto the dominion of his Divine Maiestie: yet did he redeeme us, neither with the gold of Affrica, nor with the spiceries of Arabia, nor with the frankencense of Saba, nor with the silkes of Persia, nor with the Marble of Parus, nor with the pearles of Ganges, but with the rigor of austeritie, the fervor of charity, the zeale of pietie, the submission of humilitie, with the exercise of vertues, and sufferance of all woes yea, he was humbled to the death of the Crosse; all this he did for our redemption; and shall we thinke our selves tyed to doe nothing? O, omnis arbor quæ non facit fructum bonum, &c.

*Ad Philip. 2.*

In fine, we are created by his power, conserved by his mercie, governed by his providence, redeemed by the effusion of his blood; regenerated and fedd by his Sacraments; he whose will is omnipotencie, whose understanding is infinitude, whose being is eternitie, whose Majestie is immeasurable, whose glory is incomprehensible, whose perfections are undesipherable hath taken all this paine for thee: & thou wilt take no paines for thyselfe, ô impietie, ô indignitie.

*Alisidor. in vi-  
ta Caroli mag.*

Fourthly, know thy selfe, ô Irishman, as touching thy native being. In times past, to our countrie flew whole swarmes of forreiners to gather the hony of instruction of the flowers of pietie and litterature, that grew in every corner of our little Island; so as what one saith of S. Pauls Epistles, might be well applied to the ancient state of Ireland.



*Des of innocencie, the violets of humilitie, the eglantine of compunction, the fragrant roses of pietie, the mirrhe of mortification, the frankincense of devotion, and in fine there wanted no flowre of vertue to make up a Garland of glorie, to crowne our ancient Saints. The ancient Irish imparted the light of faith to divers people, that late in the darknesse of Paganisme, even languishing in the shadow of death: Our Irish built Monasteries, erected Vniuersities, founded Hospitals, governed the Churches of other kingdomes, to be briefe, Ireland was a nurserie of pietie, a Seminarie of learning, an Academie of vertue and Science: But now Ierusalem is turned to Babylon, and the abomination of desolation sitteth in the holy place. Who then would not labour to restore Ireland unto its quondam renewne? by tracing the path-way of our ancestors vertue, & religion.*

*Cornelius à Lapide in prefat. in epist. pauli.*

*Camdenus in Chro. descript. Hib. pag. 7. O. Bede in hist. Eccl. Angl. Fossens. Aidan. Colman Columba. Luc. 1. Matth. 24.*

*Fifely, know your selfe, as touching the end of your coming into this world; Almighty God is the Center of all our motions, the scope of all our courses, the marke whereat we should leuell our endeavours, and the object of eternall beatitude, he is the end of our creation: God is a fountaine of all goodnesse, a mirrour of all perfection, a patterne of pietie, a tabernacle of holinesse, and in fine a collection and summarie of all vertues; and this without any mixture of euill, discontent, or affliction, for in him there is joy without sorrow, ease without trouble, prosperitie without aduersitie, health without sickness, wealth without want, all felicitie without any misery; in God all kinde of goodnesse imaginable doth glister, and all perfections that are scattered amongst the whole multitude of creatures are in him, as it were united and containned. If then we admire the magnificence of the heavens, the beautie of the Sunne, Moone and starres, the influences of the Planets, the melodie of musicall instruments, the lustre of carbuncles. If we admire the preciousnesse of gold, the prudence of serpents, the simplicitie of Doves, the meekenesse of Lambes, the courage of Lions,*

*D. Thom. 1. p. 94. art. 2.*

*D. Dionys. Areopag. lib. de diuinitis nominib. ca. 6.*



Lions, the pietie of storkes; if we admire the pacience of Iob, the holinesse of David, the zeale of Moses, the fidelitie of Abraham, the chastitie of Ioseph, the strength of Sampson, the wisdom of Salomon, the constancie of Martyres, the austeritie of Eremites. If we admire the peculiar gift of each Quire of Seraphicall Angels, that minister & assist before the throne of the Almighty, let us admire the goodnesse of God; who is the Ocean, whence the streames of created p[er]fections have issued; he is the currant, they are the counterfeites, he is the Tree, they are the fruite, he is the Sunne, they are the beames & glimpses, he is the Prince priuative & independant good, they are secundarie deriuate & dependant: Oh if we runne our selves out of life & breath, in the pursuite of transitory toyes, how should we labour for the attainement of so great a good as God? who is an abridgement of all goodnesse, and never entertaine in our minde the least thought of sluggishnesse. What shall I say of the eternitie of torments assigned to the transgression of Gods commandements, whereof the slugish are guiltie, who shrink from the performance of any office, that beareth the least shew or shadow of labour, that when there are as many millions of yeares past as there are sands in the shoare of the Sea, drops in the Ocean, leaves in the Forrest, starres in the firmament. after their beginning, yet as farre are they frō an end as they were at first? O eternitie! If a man were confined to hell with hope of enlargement, when a worme, nay a flie should drinke up a Sea, it would prove some comfort to a longing minde, but hell harboreth not the least thought of any contentment. Wilt thou know thy selfe o ignorant man? Know Christ, for he is the modell & patterne whom thy life must resemble, otherwise thou canst never enter in to the kingdome of heaven. The heavens acknowledged Christ for God, seeing they sent forth a starre to denounce his birth, the Sea did acknowledge him, seeing it became solide & firme under his feete; The earth knew Christ, for that at the time of his passion it trembled; The Sunne knew Christ, for that it hid the beames

Dan. 7.

F  
3

Rom. 8.

Greg. hom. 10.  
in Euang.



## for Lazinesse.

beames of his light, when he suffered; The stones and wals knew Christ, for when he gave up the Ghost they were rent; Hell knew our Lord, for at his death it restored the dead to life: What an indignitie is it then, that thou shouldst not once take notice of his goodnesse; who invested his divine person with flesh for thy sake; seeing the very unreasonable creatures were so enamoured on his divine Majestie, as for his sake they passed the limits of their naturall courses?

Know thy selfe o covetous man, and learne to measure thy miserie by the woes denounced against thy consorts in holy Writ. Covetousnesse is the roote of finnes, saith S. Paul, yea, saith the truth himselfe, it is easier for a Camell to passe through the eye of a needle, then for a rich man to enter into the kingdome of heaven: Thou thinkest to establish in this world an eternall dwelling, non habemus hic Civitatem permanentem, sed futuram inquirimus. Oh for what is this whole earth arched with the heavens, illuminated with the brightnesse of Sunne, Moone and Starres, seasoned by the influences of the Planets; this whole earth clad in, its rayment of greene grasse, bespecked with flowers of variable coloures, beautified with the swelling pope hils, and sinking of vallies, and the long extent of plaines, bedewed with the moysture of rivers; this whole earth that is enriched with mettals, stored with the varietie of all commodities, enobled with the habitation of mā? It is nothing else, then a Theatre, wherein to act our part of the Tragedie of this wofull life; wherefore doe some good with thy wealth whilst thou hast the use thereof. Naked camest thou in this world, and naked shalt thou depart the same, make thy selfe friends of the Mammon of iniquitie; doe good while the time for doing good lasteth.

Know thy selfe o glutton, & measure the enormitie of thy vice, by the purport of this proverbe. Plures occidit gula quā gladius. See also what Saint Iohn Chryfostome affirmeth of gluttons, that seldomely any of their crew is saved & esca-

Esay. 5.

1. Tim. 6.

Abas. 2.

Amos 6.

Luc. 6.

Lud. 2.

Serm cōtra lū-  
m & crapulam.



Lib. 5. cap. 16. &  
17.

peth the danger of damnation: Is not this sufficient to coole the veine of ravening gluttonie, and to quayle the jollitie of good fellowship, what such an Oracle of antiquity setteth down, and in effect, he saith, it is as rare and strange an accident to see a man wedded to good liquor saved, as it is to see a blacke Swanne. Christ upon the Crosse thirsting after thy health was served of gall for drinke, and thou wilt needes turne Antichrist or opposite to Christ by drinking up varietie and abundance of pleasant liquors, and so loosing at once all memorie & benefit of his passion.

Theodoret, recounting the occasion of the encounter of Saint Ambrose with Theodosius ( wherein the ones undanted gravitie, and the others submissive humilitie, couched in the royall breast of a soveraigne Monarch is set forth ) saith, that Anger, Envie, and other vices, assaile and sollicite our minde successively, and the one ( as it were ) seconding the others attempt toward the annoyance of the Soule. But I say who is once addicted to drunkenesse is oppressed with an habituall malice of all vices, enormities and mischiefes at once. Wee see by experience, that when the drinke hath weakened or defeated the use of reason, a man turneth about like a weather-cocke with everie blast of suggestion that issueth from the Flesh, the World, or the Devill, he soareth above the cloudes with the wings of ambition, he sinketh to the Center of hell with the weight of desperation, he pineth for envie, hee bursteth for malice, he is incensed with all concupiscenses, his throte is a chanell of gluttonie, his senses conveyances of sensualitie, specially his eyes are wide open gates whereby whole cart-loades of sinnes enter into the Soule, his mouth is a myxt to coyne blasphemies, and his heart a sinke of all iniquitie. Now by the frequent exercise and iteration of evill acts he acquireth all sorts of vicious habits, and turneth an impe of Sathan, a sonne of perdition, a mappe of impietie & a dunghill of vices. Utinam saperent, intelligerent, & novissima previderent potatores, Know



Know thy selfe proud Damosell, that gloriest in the vanitie of gorgeous attire, what art thou? the Philosopher answereth a living shadow, and a dying substance, the spoile of time and the sport of fortune, a sacke of filthred, a compound of the foure elements, a handfull of dust, a bagge of winde, the food of wormes, and the fuell of hel-fire. Why then shouldst thou trim up and adorne so lothsome a masse of corruption; but thou wilt winne the reputation of nobilitie, excellencie, wealth, magnificence, beautie, To what purpose? Where is the beautie of Hellen? Where is the wealth of Cræsus? Where is the magnificence of Salomon? Where is the braverie of Cleopatra? Where is the valour of Hector? Where is the strenght of Sampson? Where is the eloquence of Cicero? Where is the subtiltie of Aristotle? Where is the pollicie of Iobab? Where is the might of Alexander. All are turned to dust and ashes by the uncontrollable authoritie of Gods decree pronounced against Adam. Thou art dust, and into dust shalt thou returne.

Againe looke into the graves of the dead, and see (as Saint Augustin. August. admonisheth) whether you can distinguish or discern the rich from the poore, the Prince from the vassall, the beautiful from the deformed, the Noble from the base, the beggars ragges from the Kings robes, the learned from the ignorant, the liberall from the niggard, the strong from the weake, the couragious from the faint-hearted, the Courtier from the Carter, the freeman from the slave. No, no, there is not the least appearance or distinction, all is turned to stinke, corruption, & rottennesse. O filij hominum, ut quid diligitis vanitatem & quæritis mendacium. When the Peacocke displayeth the starrie ornaments of her traine he swelleth for pride, and glorieth in the braverie of his feathers, but when hee letteth fall a looke upon the deformitie of his feete, his pride quite rebaseth. So looke thou upon the the basenesse of thy condition.

And now to draw to an end of my speech, seeing wee will not imitate Ionathas, let us imitate Tobie, sith I say wee will



## An Antidote

nor open our eyes by tasting the honey of Gods favour  
and benefits. let us cure our blindnesse by the application  
of the gall of his wrath provoked by our offences  
to our selves. Three sorts of punishment  
were offered to Davids choise and the sufferance of one of them  
God accepted of. as a satisfactorie payment for his  
offence, to wit, Waite, Pestilence and Hunger. Not one  
but all these miseries have lighted upon our heads within the  
compassse of a few yeares. besides many other afflictions and  
grievances, no lesse attractive of consideration, then of teares.  
For our wayes and our cogitations have brought these chief  
chiefs upon us, from the which deliver us  
who covers not the death, but the life of a sinner. Amen. Amen.

Laus Iesu Christo

### FAVLTS ESCAPED.

Pag. 7. In the margent for Bibliotheca read Byshop Acca. Pag. 9. lin  
the first for void read so a void. Pag 17. lin. 18. for rent read rent. Pag. 20.  
lin 20 for many selves read and amongst many selves. Pag. 10. lin 14. for  
they would nor have read they would have.



